1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 346 341 building; this must have been a predisposing cause of the lateral shifting of some of the stones one upon the other which is to be observed, the moving cause being, I take it, earthquakes. The other neighbouring ruins have a great resemblance to this first, but they are not all three equally ornamented.

[776] These old temples, though clearly devoted to the same worship as what is now followed—Ganesha for instance, the elephant-headed god, being among the prominent figures—are quite neglected by and hardly known to the people around.[1] But we will now go to a spot that is in the bloom of repute as a holy place, that is resorted to on certain days both by the people of the hills and by many from afar.

361 783 788 This is *Parmandal*, a place of pilgrimage that the Hindūs visit for the purpose of obtaining a moral cleansing by bathing in its waters. It is situated in a nook among the low hills, far up one of the ravines that drain down to the plain. I went there with the Maharaja when he and all his Court made the pilgrimage—if so it can be called—on I forget what special day. It is two marches from Jummoo, and we went with a large camp, nor were we intent wholly on the religious ceremonies, for on the way the jungles were beaten and some good pig-sticking rewarded us.

We entered the hills by the winding valley of the Devak stream, the name of which denotes a sacred character. We encamped at Utarbain, which is a place but next in religious importance to the one that was our goal; here were two gilt-domed temples surrounded by cells for Brahmans to live in. The Maharaja gave food this day to all Brahmans who might come; a large number were collected in the quadrangle to partake of it, and presents were given—quantities of flour and other provisions, and money as well—to those Brahmans who permanently stay here. From Utarbain we made the journey to Parmandal and back in an afternoon; we continued up the sandy bed of the same stream; as we went on the valley became more confined and its sides more rocky; thus winding up we suddenly came at one of the turns in sight of a strange collection of buildings strangely situated. A double row of lofty and handsome buildings with

[1] [i.e. temple ruins in the town of Babor--Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

one whose boundary with the Outer Hills is so well defined as is the case on the east.

As so much time has been spent over the eastern tract, I will now do little more than point out where on the west similar spaces occur.

Just west of the Chīnāb, behind Paunī, a ridge, which corresponds to the one we traced as far as that river from the east, rises suddenly and towers above the Outer Hills which lie to the south of it. This is called Dragarī Thār, being sacred to a devta[1] whose name is Dragar. The south face of it is a great escarpment; it has a line of precipitous limestone cliffs, of which the part vertical is about 1000 feet, and far down beneath that a talus-slope continues; the ridge is narrow and the ground inclines quickly, but not precipitously, down to the north.

Looking in that direction from the summit, we get a general view of this mountain-tract which shows it to have the same characters as that around Rāmban and Bhadarwāh. We see a number of ridges, some parallel for a short distance, some branching, spreading out in innumerable spurs in every direction. The lower parts are dotted with chīl-trees and with patches, or, as they appear in the distance, specks of cultivated ground. The higher ridges bear thick forest of the other pine. These mountains are in the tract called Budil, which is drained by the Ans River. I have never been over it, but, from accounts, believe it to be very similar to what was described behind Rāmban, and to have for inhabitants the same Pahārī race. Beyond appears the snowy Panjāl, the southern boundary of Kashmir, which at this part is a complete ridge, nowhere broken by a gap, only jagged by rocky peaks standing up out of the snowy mass. In the beginning of May, when I saw the range from this spot, snow was covering a great vertical height of the mountains, but by August or September all melts away, except a few beds that have collected to a thickness by snow-slips.

The neighbourhood around Dragarī Thār produces iron, which is smelted by the caste called *Dhiyār*. These men, at the starting of a new furnace or the beginning of any other important business, go to a spot on the ridge where there is an altar raised

1 [illegible] Hindu god [illegible]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

to the devta Dragar, and there sacrifice. They kill a goat and burn some *ghī* before the altar. The ghī burnt, they eat the goat themselves, not, I think, sparing even the head to the flames. The iron spoon the ghī was burnt in is left. There were something like a hundred iron spoons accumulated, and around some iron tridents were placed, and a collection of strangely-shaped stones.

The next part that I know of these mountains is the country between Rājāorī and the Pīr Panjāl Pass. If we leave the main road to Kashmir and go up the Darhāl valley, we find ourselves at first between hills of the character of those which we have classed as "Outer Hills," but in about six miles they take the character of those of the "Pahār;" this is partly due to change of geological formation—for we have here come upon older rocks—and partly to increased height. The slopes are more continuous; they are unbroken by parallel jutting beds; their surface is better suited for the growth of forest trees. At the village called Barī Darhāl, a few miles farther up, we are quite among mountains of this kind; they are all clothed with thick wood, in the lower part of deciduous trees, while, above, the forest suddenly changes to fir, which extends far up the slope till replaced at the last by birch. These mountains belong to the Ratan Ridge, which not far from here branches from the Panjāl Range; the ridge itself, with its spurs and the space included between it and the high range, extending towards Pūnch, make another wide tract of "Middle Mountains." We shall come again to the Ratan Ridge on our march to Kashmir.

There is another long ridge, similar in many respects to the Ratan Ridge. It branches off from the Panjāl Range farther to the north-west, and runs in a general way from east to west, for 50 miles straight, or nearly 70 measured along its course. This, with its branches and spurs, occupies an area between the latitude-parallel of Pūnch and the Jhelam river, which area also we must count to belong to the tract.